

8-29-1955

## Evangelical Visitor - August 29, 1955 Vol. LXVIII. No. 18

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1701>

### Recommended Citation

Hostetter, J.N., "Evangelical Visitor - August 29, 1955 Vol. LXVIII. No. 18" (1955). *Evangelical Visitor (1887-1999)*. 1701.

<https://mosaic.messiah.edu/evanvisitor/1701>

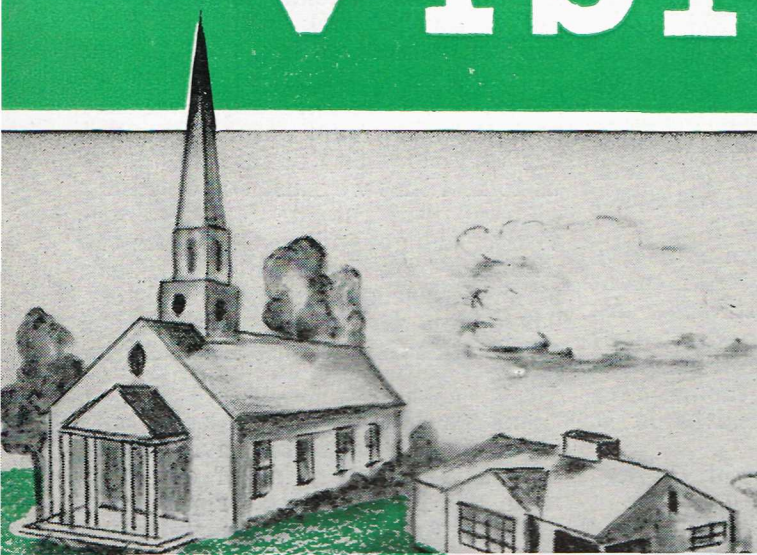
Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# Evangelical Visitor

Aug. 29, 1955  
Vol. LXVIII, No. 18



MAN IN LINE FOR A BLESSING

"TEACH ME TO DO THY  
WILL; FOR THOU ART  
MY GOD." *PSA. 143:10*



"YIELD YOURSELVES UNTO GOD" — *ROM. 6:13*

JACK HAMM

VOICE OF THE BRETHREN IN CHRIST CHURCH



## "If"

When there are 800 million people in the world who have never heard the Gospel or the name of Christ, and perhaps 1400 million more who do not know His saving grace, can we go on in our selfishness, thinking of our own affairs, our business, our families, our church and its meager program, IF the love of Christ constrains us?

Can we spend millions on our own vanity, the things that will make life easy and comfortable for us, on expensive church buildings with their stained glass windows, soft pews, carpeted aisles, pipe organs, and the salaries of those who do not know the meaning of real sacrifice for Christ, IF the love of Christ constrains us?

IF the love of Christ were constraining us, would 94 percent of the preachers of the Gospel be ministering to the English speaking people who compose only nine percent of the world's population? Would only six percent be willing to leave their homes and the comforts of civilization to minister to the 91 percent of the world's population who do not speak English, the great majority of whom are in heathen lands where the name of Christ is seldom heard?

IF the love of Christ were the motive power behind the Christians of the English speaking world, would we spend here at home 96 percent of all the money we give to Christian causes and only four percent on the 91 percent of the world's population who do not know the saving power of Christ? (These figures are the result of an investigation made by Dr. Darroch, Home Director of the Sudan Interior Mission)

IF the love of Christ constrained us, would we not give ourselves to prayer more than we do, that more of the young people of our churches would surrender their lives for foreign mission work? Now these young people do not volunteer for that service as they should, and when they do volunteer only one in 50 goes to the mission field and remains there throughout his lifetime. This is not the fault of the young people, but of all of us who are actuated by other motives than the constraining love of Christ, and fail to pray as we should that the Lord of the Harvest will send forth laborers into His harvest field (Mt. 9:38).

—The Missionary Crusader

## Water!

The work at the new hospital site for Macha is going forward. The well-drillers were able to find water at the rate of nine hundred gallons of water per hour. We feel this is a definite answer to prayer. A pump has been installed; bricks are being made. The foundation is laid for the doctor's house and they plan to be living in it by Christmas. The government is very favorable toward the hospital work in Northern Rhodesia for which we are very thankful. The coming of Joe Ginder and Don Zook (men in I-W service) to Macha makes the work move even faster.

Doctor Thuma is using a new lorry (or truck) purchased with grant funds—and *thirty-six donkeys!* All thirty-six arrived in one day; they are quite a curiosity in our missions in Macha, N. Rhodesia, though very common around our missions in S. Rhodesia.

—M. C. K.



## Take

W. O. Winger

"TAKE my yoke upon you," said Jesus. But Satan tries to sidetrack us in any way possible. With Jesus' yoke He bears the heavy end, then can easily find and teach us in the way we should go to get God's best. The willing ox soon learns the rules of the span and together they move heavy loads. Jesus said, "Without me ye can do nothing." The good ox cannot help the stubborn one which turns his yoke. Jesus wept over Jerusalem because they would not take His yoke, learn of Him and rise in newness of life. Their greatest sin, as is ours today, was to reject God's perfect Man, Jesus Christ. They, who know their God, shall be strong and do exploits, but we have far too many weak and immature professors, who, like Peter, follow afar off. However, it was a new Peter after he took Jesus' yoke upon him; when he learned and developed

fast, fearing neither man or devils. Peter then enjoyed real soul rest and victory.

"And ye shall find rest unto your souls," means just that. The word "shall" is a definite word of promise made real when we let Christ do for us. The Psalmist said, "Great peace have they which love thy law and nothing shall offend them." Peter never turned back after he took Christ's yoke upon him, nor will we, as we learn of Him. It will be no longer I, but Christ, really dead unto self, and alive unto Jesus. Does not the very simplicity of this way cause us to feel that we must do something to merit rest? The late Paul Rader advised, "Let go, and let God!" As the disciples took Jesus into the boat, struggling ceased, and they had rest. The hymn says, "I am glad to tell you brother, He is just the same today."

Let us simply accept, obey, and take this plain and true invitation as ours at the very point of our common or deepest need, right now. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

## Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**J. N. Hostetter**, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor, Ray M. Zercher, Office Editor, E. J. Swalm, Ernest Boyer, LeRoy Walters, C. Ray Heisey.

**Contributing Staff:** W. O. Winger, Avery Musser, B. M. Books, C. J. Carlson, Paul Snyder.

**Missions Department:**  
Missions Abroad—Mary C. Kreider, Campbelltown, Pa.  
Missions in America—Eber Dourte, Zullinger, Pa.

**Brethren in Christ Publication Board, Inc.,**  
H. G. Brubaker, Dale M. Dohner, John E. Zercher, Harold Nigh, Joseph R. Aiken, Albert E. Cober, J. W. Bert

**SUBSCRIPTIONS:** \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

**Canadian Subscriptions:** no additional. Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.**  
**THE MAILING LABEL INDICATES EXPIRATION DATE:** All subscriptions three months in arrears will be discontinued.

**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

# Music Appreciation

C. Ray Heisey

*Luke 15:25, 28. "The elder son . . . heard music: . . . and he was angry."*

STRANGE, isn't it, that the same music should make one man angry and others so happy? In this instance that is what happened.

There is such a difference in music appreciation. Some say they do not appreciate music at all. Others seem to have a mistaken understanding, and seem to appreciate what isn't music.

A teen-age daughter said to her father, as the radio ground out the final notes of the latest song hit, "Did you ever hear anything so wonderful?" "Yes," said her father, "but only once. It was when a train loaded with empty milk cans hit a freight car filled with live ducks."

Did you ever feel that way when a jargon of jumbled sound split the air, as you were trying to find something good on the radio? Or as you sat at meat in some restaurant and couldn't well run away?

You should have felt so. Part of today's nervous breakdowns and mental crackups are due to the fact that already jagged nerves are jagged still further by sounding brass and tinkling cymbal.

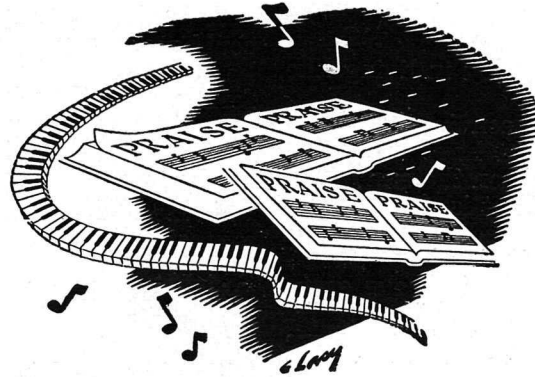
Oliver Wendell Holmes must have thought that everyone had possibilities of music when he wrote:

*"Alas for those that never sing  
But die with their music in them."*

A man is certainly missing some valuable inspiration when he doesn't enjoy music. Such was the man on the occasion of our text. No music appreciation here.

They must have been having a grand time at the Father's house. Here was joyful living, but Mr. Elder Brother wasn't in on it. This music made him angry.

I think he would have been counted a good church member. There were many bad things he did not do. He was a good business man. He attended daily duties well—perhaps too well—all of his attention was centered there. I think he attended



church on Sunday morning. He could have been a member of the Church Board. He might even have been a Sunday-school teacher.

It had been a long time since he felt much responsibility toward the Sunday evening service. That was the night he wanted for himself. To rest for he had work to do during the week. It may be that he relaxed before first-century TV. Or he had some other soothing exercise that was more welcome than a heart-searching sermon from the Word of God, at the close of a Lord's Day spent in a self-centered way.

As for prayer meeting—it just wasn't in his schedule. He hadn't time to take one night out of the week for soul culture. His business was agriculture and he must attend to that interest on that evening. Frequently the Association for the Development of Pure Bred Oxen met on that night. Or, if not, that was the evening the Grape Culturists met to study how to grow larger grapes with less labor. Or, the Brotherhood of Chin-Waggers had their meeting the next night and he must get some sleep on prayer meeting night. He could sleep while others were praying for his brother who had gone to the hogs.

Now you couldn't expect a man, or his family to grow in grace with such a program as that. We find him in

the disgrace of blowing his top when from the Father's house, came sound of singing and shouting of saints, because a sinner had come home—even though that sinner was his own brother—come home from the debauchery of a far country. And that brother had gone far—so far that there was little difference between his life and the life of the pigs he was feeding. He had lost everything: decency, self-respect, dignity, purse and personality. It didn't take any of this to carry swill pails and huskbaskets for hogs. All he had left was what it took.

But, Friend Elder Brother, had been on the outs with this boy ever since that day when he had asked his father for a division of the estate, and gone off on a spending spree. Hadn't he remained at home and attended to business? His father had never even served him a goat roast. Not to think of killing the fatted calf for him. And that got his goat.

His father did not need to do that. He had helped him to everything he had. His own stalls were full of fatted calves. But he wanted to sell them. They were high quality stock. His interest was in the field while his sinning younger brother was being welcomed into the fold.

So here he is turning sour when sweetest singing is heard, because a





soul that was lost is returning to the Saviour. There is something seriously wrong with a man's music appreciation when joyful song makes him angry. There is no joy in living like that.

He could have been in the joyful company. He should have been. He wasn't at church when the announcement was made. Fact is, folks would have been so surprised to see him at such a service, that they hadn't thought it worthwhile to make extra effort to invite him. And that was a mistake on their part. There were many evidences that he was not happy. They had the secret and knew what he needed.

How is it that this heavenly music made the man so miserable and so many so happy? Don't you see? The trouble was in the man. There are some things so evident, it is hardly necessary to mention them.

1. He had a most selfish disposition. It gave him more sorrow to have a soulless ox die than to see his Father's son ruining his eternal soul. He could rejoice more over a brother gone to the hogs, than he could when this poor sin-punished, penitent brother put his foot into his Father's house again. It is seen clearly that he was a lover of self more than of souls—even though it was the soul of one of his own family that was involved. It's to be very selfish when one's own personal interest takes first place over the eternal interests of his own flesh and blood.

2. He had a most unforgiving spirit. Once was too much for him to forgive. Jesus has told us that to possess such a spirit is to be unforgiven by our Father which is in heaven. How could any man find scriptural hope for going to heaven when he harbors such a spirit. It is out of harmony with heaven's music. No wonder he did not appreciate strains of heavenly music. It produced discord in his own soul.

Furthermore, he should not have felt that way. The Bible says the Father "divided unto them his living." He had nothing that he hadn't received. It was the hard labor and

careful provision of his father that put him where he was.

3. He had a complaining spirit. He could make a poor mouth about how he had been mistreated, and was suffering, even though he had the finest farm in all the Jordan valley—barns bursting with plenty—and the finest herd of pure bred oxen in his stalls.

4. He had a caustic soul. His was a most critical disposition. He could find fault with anything and everything. He did not stop at meanly accusing his own father of partiality—His own father who had been lavish with gifts—and to whom he was indebted for everything he had—and who had done him no wrong. If an angel had walked up his lane he would have found specks of dust on his wings.

5. A fifth thing that interfered with his music appreciation was—he had an uncontrollable temper. He was loose on the haft and flew off easily. He had to have the privilege of giving folks a piece of his mind. No wonder he didn't have peace of mind when heavenly harmonies were heard. His trouble wasn't in the atmosphere. It was in the hemisphere within his own heart.

Don't you see him — this Elder Brother? He had a good reputation in the community. He had a commendable standing in the church. There was so much that was bad that you couldn't say about him. But he had no appreciation for good music—the kind the angels delight in, and saints indulge in, when a sinner comes returning from the wild.

This kind of music disturbed him. Made him angry. He is as sorry a sight in the sight of God as the son was in the pigsty. He has a filthy disposition.

Friend, of whom are you thinking just now? Is this the highest quality of Christian profession that you know? Have you never heard the good news of the Gospel of Grace that goes deeper than the stain has gone? Did you never hear Paul's ap-

peal to the Corinthians, second letter chapter 6, verses 17 through 18 and 7:1?

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty.

"Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord."

A wiser man than I, a missionary of world reputation, says that means sins of disposition. Wouldn't it seem strange if a perfect redemption, planned to provide witnesses on earth to a salvation that saves from sin, would not provide an experience that would keep these witnesses from disgracing the name of Him whom they represent before those to whom they witness?

The song we want to sing to you, and for which we want to help you develop appreciation, is of the unsearchable riches of grace found in Christ Jesus, that saves the searching soul from the disgrace of a depraved nature. This was the song of the angels, "peace, good dispositions among men—that they might be kind one to another, tenderhearted, forgiving each other even as God for Christ's sake has forgiven you."

I wish there was more to this story. I would like to be able to read that the Elder Brother saw the error of his way and came to know the deliverance there is in Christ Jesus. Deliverance from the old man, the old evil nature which is going to decay because of deceitful lusts, and put on the new nature that is created in God's likeness in genuine righteousness and holiness. (Berk) But it isn't finished that way.

It's too late to do anything about him. But it is not too late for you, friend. Let God tune your heart to sing His praise and music that you may consider distasteful now will become sweet to you.



**W**HOSOEVER cometh to me and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. Luke 6:47-49.

Here is shown a contrast of laying foundations on rock and on earth. Both men who lay such foundations expect their house to stand, and trust that no walls will crack, or floors will twist, but oftentimes one gets a disappointment. Building upon a rock is always sure, but even though the earth looks firm, many are deceived.

Every man has a life to build. If he builds his life upon "The" Rock, his life will stand the storms of the day, and he shall enjoy the future. Not so with the man who builds his life upon the sand, for it will not stand, and he is forced to be repairing continually, or begin anew and build on The Rock. The apostle Paul in writing to the Corinthian brethren began like this, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is: I Corinthians 3:10-13.

Jesus said in this scripture lesson that if a man cometh to Him, will hear His sayings, and will do them, his foundation shall be good, but if he refuses the Christ, and has no pleasure in His word it is of no value. For when the storms of this life do begin to gather in upon him, his protection is insufficient. Until now has he not known of his having been deceived. He is delusioned because he thinks his foundation is good, and his building shall stand. The reason for its weakness is found in verse 47, and it is threefold.

1. Because he didn't come to Jesus.
2. Because he heareth not Jesus sayings.



## Building on the Sand

Rupert Turman

3. Because he doeth not the sayings of Jesus.

In Matthew 11:28-30, He invites us "Come, I'll give you rest for your soul." In 16:24 He says, "If any man will come after me he must deny himself, and take up his cross." The reward for coming after Jesus is found in the Olivet Discourse, in His own words, "Then shall the King say unto them on His right hand"—these are those who came to Jesus before the Rapture, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Many of Jesus' sayings are recorded in this sixth chapter beginning with verse 27: "Love your enemies." This word love, in the Greek, is translated "Manifest a generous concern for." We are to manifest a generous concern for our enemies and our enemies are those who are hostile toward us. "Do good to them that hate you." In other words, go out of your way to help someone whom your very presence seems to repel. "Bless them that curse you." The curses of men are not to be considered, comparatively speaking, to the reward for faithfulness at such times. Neither do the curses any harm to the be-

liever. A blessing is far better in return. "Pray for them which despitefully use you."

The best examples for enlightenment here are our Lord, Himself, and Saint Stephen. On the cross Jesus prayed that the Father would forgive those who had despitefully used Him, for they knew not what they were doing, Luke 23:34. At the hour of death, Stephen cried out in behalf of those who had slain him. "Lord, lay not this sin to their charge." Again, Jesus said, "He that smiteth thee on the one cheek, turn to him the other also." Here Jesus, again, lays down the basis of pacifism, or opposition to war and fightings among us. Some of us seem to think it scriptural to war against our brother or our neighbor until Jesus comes, and then the results will be cared for, but my Bible teaches differently. If Jesus knew of what He spoke, and if the Bible be true, and we doubt not either, how can we justify a Christian's participating in such evil? Jesus spoke, also, of what we call the Golden Rule—"As ye would that men should do to you, do ye also to them likewise."

If all humanity would follow this Golden Rule, the world of which we



are a part would be a much better world, and people would live more happily and longer. Jesus said, "Judge not, condemn not, and forgive." Most of us would make a good judge when it comes to keeping our brother straight and picking the motes out of his eye, but the logs in our own are so invisible. Our condemnation is always ahead of time, and our forgiveness usually late. If we think our brother has slightly, made a mistake, and are not even sure, we wait not for facts, but pronounce him guilty. But as for forgiveness, that seems to be a term far remote. If God has taken a brother into His kingdom, after his having confessed his sins, and having taken up his cross, why are Christians heard discussing his past sins which the Lord has blotted out never to be remembered against him again. Shame! That isn't the teaching of Jesus, neither is that helping to build a good foundation. Jesus, also, speaks of giving good measure to the buyer, bearing good fruit, and numerous other such things. These are materials which are needed to build a substantial foundation in this life.

I have no doubt but what the materials used by this delusioned man would be on the negative side of Jesus' teachings. He probably expresses anger and hatred toward those who oppose him, does all manner of evil against those who hate him, and curses those who curse him, often ending in a duel, and in the process curses God. He never prays, neither for himself, his family, his church, or his enemies. He renders evil for evil, doesn't manifest a Christian spirit, and he never helps the poor. This man who is building a poor foundation goes to law with his neighbor for an inch of ground. He doesn't live by the Golden Rule, but for the big "I." Is always ready to judge, condemn, find fault, and drive sharp bargains, but never sees his own sins. His fruits are evil, and he calls upon God only when upon a bed of affliction. This poor soul is deceived by a self-will, and no doubt he feels as though he is doing well for he is doing as the majority of the people do. "If the world is right, I am right. If their home stands, then mine shall too." But those who love the world, follow the world, and do as the world does are an enemy to God. (James 4:4)

Jesus said, "Whosoever cometh to me, and heareth my sayings, and doeth them—is like a man which built an house, and digged deep, and laid the foundation on a rock." This is the only man that shall not

be disappointed with his foundation. This verse manifests the universality of Jesus' love. Therefore it includes you, and it includes me. Just anyone who will come, hear Jesus' teachings, and practice them is likened unto a house that shall stand both storms, and inspection. And we need Jesus in the storms of this life. The Poet writes:

*I need Jesus every day, need Him all  
along the way,  
He's the dearest friend that ever I  
shall know;  
When life's billows round me roll,  
He's the refuge of my soul,  
And I need Him with me everywhere  
I go.*

And we need Him no less than the poet. In the life to come, our foundation must needs be on The Rock Christ Jesus. Unless we have built on this "Worthy Foundation" we shall be condemned. If only the un-

regenerated could understand the need for adhering to the words of the Master. Jesus said, "My words shall not pass away," Matthew 24:35, and "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His father with the angels," Mark 8:38. Again, He said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Jesus came not to judge, but to save whosoever will receive Him. However, His words shall judge us in the last day. We need to prepare our foundation materials in this life, that we may stand in that day.

Allisonia, Va.

## I Like Life Smooth

Norman A. Wingert

*I like life smooth  
And in a groove  
And all I do be flesh-approved.  
On Beautyrest to roll and loll  
While music soft lulls weary soul  
To tranquil calm; then to cajole  
Sweet sleep, bid her to me caress  
Into complete unconsciousness.  
I like life smooth  
And in a groove  
And all I do be flesh-approved.*

*I've often wooed  
The gourmet's mood  
For dainty, rich, exotic food.  
How right the whole world seems  
when you  
Take in your hand a long menu!  
Both table d'hote and a la carte  
Intrigue, and make the water start.  
Then leisurely to dine and wine  
From silver plate and earthen stein  
In atmosphere lush and refined  
Does magic-like create, I find,  
A psychological feeling  
Of a physical well-being.  
I love the gastronomic mood;  
It hums the body's sweet etude!  
I like life smooth  
And in a groove  
And all I do be flesh-approved.*

*Behind the wheel,  
In shining steel  
Deep-plushcushioned, I like to feel*

*The lazng motor spring to life  
At touch of toe, and then to knife  
The air in smoothest power-glide.  
In front, beneath, and at my side  
Are gears and gadgets that  
preside,  
While all I need to do is guide  
The automatic-powered wheel  
And watch the silent miles unreel  
The countryside.  
I like life smooth  
And in a groove  
And all I do be flesh-approved.*

*I try foresee  
And thus to flee  
Whate'er might bring on tragedy:  
Insure my house and things 'gainst  
fire;  
Take out Blue Cross as pacifier  
For fear of body-suff'rings dire;  
Ins'late my house for heat and cold,  
Seeing I'll soon be getting old;  
Stock well my cabinet 'gainst pain  
Of fever, poison, cut and sprain.  
So by foresight I wise forestall  
Right many ills, some big, some  
small,  
Which pleasant flesh so painful  
maul.  
I always like the surety  
Of physical security;  
I like life smooth  
And in a groove  
And all I do be flesh-approved.*



## The Christian Youth

### GROWS UP

**A**ND WHO that is genuinely born again does not desire to be like Him.

If I want to grow as a Christian it is first of all essential that I focus and keep my sights on the proper aim which is to attain to "the stature of the fullness of Christ." (Ephesians 4:13) As H. C. G. Moule says in *Christ and Sanctification*, "We aim at nothing less than to walk with God all day long; to abide every hour in Christ, and He and His words in us; to love God with all the heart, and our neighbor as ourselves; to live, and that in no conventional sense, 'no longer to ourselves, but to Him who died for us, and rose again.'"

This high and glorious aim is attainable because, as one who is born again, there lives in me God Himself in the Holy Spirit. Paul said that we "are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." (II Cor. 3:18) "For it is God which worketh in you both to will and to do his good pleasure." (Philippians 2:13 A.V.) God within me is *able* not only to keep me from falling but to present me "without blemish before the presence of his glory with rejoicing." (Jude 24) This is not theory but fact. To believe this and continually remind myself of it is the second principle of Christian growth.

If I want to grow then I must simply let God grow within me. In other words obedience or discipline is the third factor in Christian growth. Discipline is as vital to spiritual growth as proper nourishment is to physical growth. Even God within us cannot make us grow unless we yield obedience to His leadership. Not only in Christian service but also in our own spiritual development we are to

be, in a very real way, 'workers together with God.'

It takes discipline to apply the various *means* of growth. For example, Christian discipline is to act according to the will of God but, since God's will is revealed in Holy Scripture, we must discipline ourselves to habitually study the Bible. God works in us in response to prayer therefore we must discipline ourselves to pray. Growth further depends on such means, or exercises, as witnessing, offering the Lord public praise, confession of sin, and turning, the moment it is revealed, from sin and temptation. Most of us do many of these exercises sometimes, but if I want to experience growth I must make them meaningful habits.

May I share with you some excerpts from letters, written me by a young man on our field, which indicate the relationship between Christian growth and discipline. On June 10 he wrote:

A short time ago I decided to offer prayers to God twice a day (in the morning and in the evening) whereas I had been very irregular in this point before. I prayed among other things that God will supply me with much work to do, and since then I was surprised to find that my time is closely packed with various kinds of work. Nowadays I have one or two clocks to fix every day, besides your translation work

It is needless to say that I am extremely thankful to God, for as long as my time is kept busy I need not look into that frightful void and uncertainty about the future

and be overpowered with the sentiment of the indescribable melancholy and that gnawing worm of inferiority complex.

Although this may be a mere coincidence, yet I cannot help being thankful and inferring that my prayer was at last heard, and this as soon as I began to pray more "systematically."

I think the faith requires long and constant practice just like the study of the German language; that the faith of a Saint Paul cannot be arrived at except through long periods of constant and continuous efforts, such as Bible reading, prayers, and listening to other Christians' talks.

On June 30 he wrote:

This time I have no particular business but I wanted to tell you about my important decision. I decided to turn away from my old self with its obstinacies and to submit entirely and unconditionally to the guidance of God.

Since this decision I read some parts of the Bible and felt as if their hidden meanings began to be revealed to me for the first time and I was filled with joy and hope.

We see in these excerpts growth which is a joy to behold and which is certainly a joy to our Lord. We see also how discipline, surrender to God within us, is the key to Christian growth. I believe everyone who adheres to the three principles: namely, our aim is to be like Jesus, our power is God within us, and our responsibility is obedience—will grow in the Christian life.

A poet has said:

*Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey.*

**THE CHRISTIAN YOUTH GROWS UP** comes from Japan. Pete Willms, our missionary to the Far East Island, felt this report would be helpful to the young people at home. We prayerfully believe that it will. Pictured at right are some of the recent Japanese converts and active workers. Mr. Miyamoto, whose testimony is referred to above is in the back row, second from right.

E. B.





## Monday's Chapter for Preachers

**H**AVE YOU ever felt like a colonel in Christ's army on Sunday, enjoying especial blessing from the Lord, and then on Monday have you felt like David in the cave of Adullam? For thy comfort know that you are not the only preacher that has ever had it so. God's servants who do the devil damage on Sunday are likely to feel his depressing attacks on Monday.

Dr. Samuel Chadwick in his book, "The Path of Prayer" recounts his method of countering the attacks of Satan in lowering the efficiency of the man of God on Monday. It is worthy of wide distribution among fellow soldiers of the Cross. He says:

On Monday morning I invariably read Isaiah forty-one from verse eight. Monday morning is a difficult time for the prophet evangelist. Sunday looks somber on Monday. A blue Monday is the devil's chance, so I resolved at the beginning of my ministry that if I had to have a blue Monday I would have it in the middle of the week and God gave me this Scripture as a protection against the "blues." Perhaps you would like to know how He did it.

It was my first month out of college. I was in my room on Monday morning, wrapped in a rug, for I had a cold and the room was cold. It rained pitilessly all the morning. Just before noon a cab stopped at the door, and H. S. B. Yates, the minister of Leith, was announced. We had met only twice. When I asked how he was, he answered, "I am a worm and no man." He had the blue Monday so badly that he had taken a cab and come to see me for a change.

His church had been crowded the night before for the first time, and Satan had tormented him into sheer terror. I listened with amused amazement. I am not made that way. He asked me what I did when I felt myself a creeping, crawling, contemptible worm? I had just read the forty-first chapter of Isaiah, and I said: "Here is the very chapter for you for it is God's promise to a worm."

We read it. We prayed through it, and he went away greatly comforted. Since then I have read it every Mon-

day morning, and I have found it a rare defense against depression, with the result that Monday has been one of my busiest and happiest days.

Here are parts of verses 14 to 16: "Fear not, thou worm . . . ; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold I will make thee a sharp threshing instrument having teeth: . . . Thou shalt rejoice in the Lord . . ."

—C.R.H.

## The Upward Way

- I. WAKE UP—Rom. 13:11
- II. GET UP—Eph. 5:14
- III. LOOK UP—Luke 21:28
- IV. PRAY UP—Luke 21:36
- V. PAY UP—Mal. 3:10
- VI. PACK UP—Luke 12:10
- VII. PREACH UP—Luke 19:13  
Luke 24:47
- VIII. GO UP—I Thess. 4:7

## More Gems from "Secrets of Christian Living"

By F. B. Meyer

**W**E MUST remember that temperaments differ. Some seem born in the dark, and carry with them through life an hereditary disposition to melancholy. Their nature is set to a minor key, and responds most easily and naturally to depression. They look always on the dark side of things, and in the bluest of skies discover the cloud no bigger than a man's hand. Theirs is a shadowed pathway, where glints of sunshine strike feebly and with difficulty through the dark foliage above.

Such a temperament may be thine; and if it be, thou never canst expect to obtain just the same exuberant gladness which comes to others, nor must thou complain if it is so. This is the burden which thy Saviour's hands shaped for thee, and thou must carry it for Him, not complaining or parading it to the gaze of others, or allowing it to master thy steadfast and resolute spirit, but bearing it silently and glorifying God amid it all. But, though it may be impossible to win the joyousness which comes to others, there may at least be rest, and victory and serenity—Heaven's best gift to man.

We must remember that emotion is no true test of our spiritual state.

The absence of joy does not always prove that the heart is wrong. It may do so, but certainly not invariably. . . Our standing in Jesus is our invested capital, our emotions at best are but our spending money, which is ever passing through our pocket or purse, never exactly the same. Cease to consider how you feel, and build on the immovable rock of what Jesus is, and has done, and is doing, and will do for you, world without end.

The Bible rings with one long demand for obedience. The key-word of Deuteronomy is "Observe and Do." The burden of the Farewell discourse is "If ye love Me keep My commandments." We must not question or reply or excuse ourselves. We must not pick or choose our way. We must not take some commands and reject others. We must not think that obedience in other directions will compensate for disobedience in some particular. If we obey . . . He will flood our soul with blessing, and lead us forward into new paths and pastures.

In some cases the hindrances to conscious blessedness lies not in sins, but in weights which hang around the soul. Sin is that which is always and everywhere wrong; but a weight is anything which may hinder or impede the Christian life, without being positively sin. And thus a thing may be a weight to one which is not so to another. Each must be fully persuaded in his own mind.

—C. R. H.

## Selvar the Seer Says:

To keep walking in the Spirit keep the walk open to the mid-week prayermeeting each week. Sword practice, knee drill, and blowing the silver trumpets are of great value in keeping up vitality in a Christian experience. Perusal of the Perfect Law of Liberty, Prayer and Praise, are preparations helpful in putting on the whole armor of God and keeping it shining. Don't miss the mid-week pause for spiritual refreshment. Make the most of every means of grace so that the church may not get into disgrace because you are in it. Eat strong meat mid-week so you can make it up to the Hill of God easily on Sunday morning. He that would be wise will not surmise that God will not penalize the person who persistently procrastinates pertaining to prayermeeting mid-week. One night in God's house mid-week makes for regular attendance at each service on the first day of the week.



## From the Letter-Bag

### NORTHERN RHODESIA OUTSTATIONS

*Frank and Blanche Kipe*

FRANK traveled over 900 miles by bicycle since January, the rainy season having made most of the outstations inaccessible by car. One advantage of cycling is that it gives many more opportunities to stop and greet people and witness to them when you meet them along the paths and in the villages. Frank's longest cycle trip for one day was when he rode fifty miles (not on a super-highway! M.C.K.). One reason the ride was so long was that he got lost in the tall grass and went about five miles extra.

On one visit to Siamaluba school when he *should* have taken the bicycle, a flash flood filled the river after he had crossed and on returning the next afternoon he got stuck in it. While trying to get the car out with the help of six oxen, school children and village men, it got in so deep that about a gallon of water ran into the gas tank; and so, naturally, the engine stopped. Frank changed his plans and slept that night at the school. By the next morning the water had gone down enough so that he could get under the car with a basin and drain the gas tank. With sucks and spits he drained the fuel line, then poured the gas back into the tank, the water down the river, started the car and came on home. That afternoon on the way to another school he got stuck in the mud for three and one-half hours, getting out just at dark with the help of twenty school boys from Sikalongo mission which was only two miles away. Frank spent that night at the mission and left the next morning to visit the school, *on bicycle*.

We were happy to have the privilege of taking Brother and Sister Charles Engle, from India, to one of our schools for a visit. At the service twenty-five children stayed for prayer. Do remember these new babes in Christ in your prayers. The head teacher and his wife at that school need your prayers, too, that God may sustain and comfort them in their sorrow. Three days before we were there, their youngest child, ten

months old, died of cerebral malaria, and last June they buried a two-year-old son. They have two other children.

#### SNAKE STORY

Frank said I should include *one* snake story in this letter. On his way back from a Local Education Authority meeting at Namwala on the 4th of April, he and a missionary from the Church of England saw two snakes along the road. They stopped and went back. Frank shot the little snake with his .22 rifle but both crawled into the tall grass. By using a four-foot stick he separated the grass, found the big one, and killed it. The grass was so tall and dense that his rifle was useless. When he was looking for the big snake, the African boy who was with them said, "Mufundisi, there it is; it is going that way—meaning away from Frank. But when Frank saw it through the grass, it was only about three feet away and *coming toward* him . . . a 7' 1" black mamba, one of Northern Rhodesia's fastest and most poisonous snakes.

#### and another

About two weeks later Graybill Brubaker from Sikalongo shot a thirteen-foot python, and so Frank said he would have to stop telling his story. [But we'd rather face the python than the mamba!] . . . The African that was with Brother Brubaker saw the snake first. Graybill started up the ant hill with his .22 rifle but Davison said, "No, Mufundisi, the big gun! And be ready to run when you shoot." And so he shot the python with his 30.06.

\* \* \*

In about six weeks the revival meetings will be starting in the outstations. We will have one new evangelist this year. Please remember each of our six evangelists in prayer that they may be used of God to bring the message of salvation to their own people. Each of the twenty-eight schools will have a two-week meeting.

#### Church in Choma (N. Rho.)

Last year a piece of land was donated for a European church building for Europeans in Choma; and it was decided that starting the first of this year services would be held every Sunday, the Choma Government school for European girls (where the Hershey girls attend) having offered a room until the church is built. The Methodist missionary conducts the service on the first Sunday of the month; Frank, on the second and third (and fifth, when there is a fifth); and the Anglican missionary, on the fourth.

The European population there numbers several hundred people and this is a project of eternal significance. There are at least four services every Sunday for Africans, but the language and background differences make European attendance there altogether impractical. Those missionaries who have been to Northern Rhodesia will be interested to hear of this venture; and all of us ought to pray for Brother Kipe that he may be a channel of salvation for needy souls whether amongst Europeans or Africans.

#### Back from Africa

We are very grateful to the Lord for giving us a safe journey thus far back to the States. One more day and we will be in New York!

We have enjoyed very much our voyage, both on the South Atlantic and North Atlantic. Our stay in London was made pleasant as we met many Christian people and missionaries at "The Houses of Rest." It is wonderful to know that we are not alone in uplifting the Lord in this needy world.

Pray for us as we contact the Home Church, that the cause of Missions might prosper.

Yours for Christ,  
Roy and Esther Mann  
Robert Mann  
Box 165, Mountville, Pa.  
Anna Graybill  
Hershey, R.R. 2, Pa.

#### From Wanezi We Hear . . .

that babies were "big business" in July; there were sixteen born in that month—same as the highest previous record, which was in April, 1954. "We have had thirteen mothers waiting at a time, which is a full house with some companions and others getting treatment—all of them to live in two small huts.

"I had a few encouragements this week, too. Sitole, the old man who repented when we were in his village . . . has put away the second wife with her children and asks prayer. He has not yet come back to the church but wants to. The other encouragement came in the form of a letter yesterday from Peter Kumalo who taught here when I first came . . . It was their baby who was so very ill and not expected to live. The letter says, "Here we are sending a picture snap of Gertrude whom you saved during that tragedy of 1952." This is, I think, a sincere gratitude, though what I did was very little. I went over to the village several times, gave penicillin and aureomycin, but it was in answer to prayer that the child lived." (Thank God for encouragements!)

At the time of writing, it was expected that Jesse and Lucille Lady would arrive in Bulawayo by air on the fifteenth of August—the same day that Edna Switzer and Mary Heisey were scheduled to en-train for the south on short furlough. Wanezi will have both a Ladies' Lodge and a Ladys' Lodge!



### Ere the Sun Goeth Down

John 9:4

1. *There is work that must be done,  
There are souls that must be won,  
Ere the sun—goeth down;  
Calvary's story must be told  
To the lost outside the fold,  
Ere the sun—goeth down.*

2. *There are many hearts so sad,  
We must help to make them glad,  
Ere the sun—goeth down;  
There are sorrows we must share,  
There are burdens we must bear,  
Ere the sun—goeth down.*

Chor. *Ere the sun—goeth down,  
Ere the sun—goeth down,  
There is work that must be done,  
There are souls that must be won,  
Ere the sun—goeth down.*

3. *To the harvest fields away,  
Let us labor while we may,  
Ere the sun—goeth down.  
We must reap the golden grain  
From the valley, hill, and plain,  
Ere the sun—goeth down.  
From "Songs of the Christian Faith"*

This hymn by George Bennard sung with conviction by a Mechanicsburg mixed quartette, helped to emphasize the note of urgency in present-day missions to India at the

## Farewell Service for Sister Erma Hare

in the Messiah Home Chapel, Sunday afternoon, July 30.

Bishop Edwin Wenger, from Sister Hare's home district, read a portion from the thirteenth chapter of Acts, commenting that the church at Antioch was a church with people prepared and ready to step out.

Fittingly, Brother and Sister Charles Engle, on short furlough from India, had been asked to be present and to bring greetings since their contacts with the home church must be curtailed for return to India while returning is possible. After their sketches of work among the Santals—a work borne out of much prayer—Sister Hare spoke, expressing her warm appreciation for the contacts and spiritual blessings of her furlough here, affirming that "God still leads" and that she is debtor to the Indians. In closing she read Amy Carmichael's prayer poem:

O for a passionate passion for souls,  
O for a pity that yearns!

O for the love that loves unto death,  
O for the fire that burns!



Erma Hare

O for the pure prayer-power that prevails,  
That pours itself out for the lost!

Victorious prayer in the Conqueror's name,  
O for a Pentecost.

At this point in the service, the Engles stepped forward and garlanded her with colorful paper garlands brought from India, in token of the welcome she would receive upon her arrival in India.

\* \* \*

Sister Hare sailed from New York August 10 on the *Queen Mary*; she is booked to leave England on the *Canton*, August 19, to arrive in Bombay, September 3.

The Engles also hope to return before the end of the year. Their mailing address here is: c/o Walter Martin, Elizabethtown, R. 3, Pa.

[This letter's tardy arrival was not due to a fault of the writer. Ed.]

Through snow and slush Sisters Ruth Hock, Lois Davidson and I arrived at the pier in New York on March 18th. Except for a little tug at the heart strings as we said farewell to our families we were happy to be on our way to the land to which God has called us.

Before the old *Franconia* had steamed out of port and headed north for Halifax, we had already met another missionary, an Africa Inland Mission nurse, on her way to Tanganyika. Throughout the journey to Liverpool, we enjoyed fellowship with her. Each morning after breakfast we met for Bible reading and prayer, and then during the day there was opportunity for witness for Christ.

The four of us were together in the dinner on our way to London when a man across the aisle asked us what we were. He had seen us on the ship, and when we told him we were missionaries on our way to Africa, he told us of an old aunt of his who had for many years been a missionary in India. Though he did not seem to be following very closely in her godly footsteps, there was a warm spot in his heart, and at the close of the meal he asked if he might have all four checks as his contribution to the work.

After two full days of sightseeing in London which included the changing of the guard at Buckingham Palace and Westminster Abbey (where we saw the tomb of that great missionary, David Livingstone) we were happy to greet Sister Elizabeth Engle, just arrived from Rhodesia. We made good use of our short time together, and then she saw us off the following morning.

On the train we met two Salvation Army missionaries, Major Clara Stanley and Captain Margaret Trefz—both Americans returning to Rhodesia. We enjoyed rich fellowship with them on the *Winchester Castle*. It was our privilege to assist them in a Sunday School for the children on board both Sundays. We also helped with Good Friday and Easter Sunday evening services. What a joy it was to witness for our crucified, risen Saviour!

Publicly and in conversation with fellow passengers, God blessed His witness. The joy and fellowship of believers is still a testimony to the world. "Behold how they love one another!" There are hungry souls everywhere. Pray with us that the seed sown may spring up and grow and bring forth fruit. This Easter season has been the most wonderful we have known.

We are now in Africa after a good voyage. The Lord has been gracious unto us and we have realized His peace and rest. And now—the challenge is before us to make Him known in all His glorious fullness. It may be in the classroom or it may be by the wayside. It matters not where. But shall we not together enter into a deeper fellowship with our Lord that we may more perfectly proclaim His salvation.

We pray God's blessing upon you of the home church for we are counting on you to prevail in prayer for us and to stand behind us in whatever way God leads.

Fannie Longenecker

Evangelical Visitor



# MISSIONS

## Second Quarter Financial Report Foreign Mission Board

Balance on hand, April 1, 1955	\$ 1,827.50
<b>Receipts</b>	
General Fund, Schedule A-1	20,873.21
Africa Specials, Schedule A-2	3,498.57
India Specials, Schedule A-3	1,176.97

Total Receipts \$25,548.75

<b>Disbursements</b>	
Mobile Medical Unit, India	\$4,253.67
Missionaries' children tuition	185.00
Missionaries tuition	135.50
India General Allowance	4,696.50
Africa General Allowance (\$2,000.00 supplied by Canadian Treas.)	3,500.00
Promotion	369.80
Administrative Expense	999.55
Support, Missionaries' children	37.50
Mission Agencies	200.00
Payment, Amortizing Japan Property	90.00
Missionaries fares, costs to fields	1,933.09
Itinerary expenses	727.87
Special, India Medical expansion	1,250.00
Payment, Retirement fund	1,520.00
Furlough allowances	1,510.75
India Specials	1,176.97
Africa Specials	3,498.57

Total Disbursements \$26,084.77  
GENERAL FUND BALANCE,  
July 1, 1955 \$ 1,291.48

Although the offerings have been about normal on the basis of budgets of previous years, yet it was necessary to make a temporary loan of \$2,000.00 to meet budget requirements during this quarter and as well keep a balance in the treasury. Otherwise by subtracting the loan from the balance, the GENERAL FUND would show a DEFICIT balance of \$708.52. This loan will need to be repaid from future receipts. We do need your prayerful and continued liberal support if we are to supply our fields with adequate maintenance funds and equipment.

Carl J. Ulery, Treas.

### Specialized Missionary Training Fund

Deficit balance, July 1, 1955 \$ 960.26

### Medical Doctor Training Fund

Deficit balance, April 1, 1955 198.60

### Receipts

Dr. Robert Worman, interest on loan 150.00  
Deficit balance, April 1, 1955 48.60

### Japan Fund

Deficit balance, April 1, 1955 1,227.41

### Receipts

Bertie Y. P. Society, Ontario (Personal to Bro. and Sr. Willms) 106.15  
Upland Cong. Calif. 1.00  
Air Hill Cong., Pa. (General Support for Bro. and Sr. Willms) 250.00

Total Receipts \$ 357.15

### Disbursements

General Allowance \$800.00  
Personal offering for the Willmses 106.15

Total Disbursements \$906.15

### Japan Property Purchase Fund

Balance due on loan, April 1, 1955 \$1,667.84

### Receipts

Birthday offerings, Bethel S. S. Kas. 21.08  
D. H. Kreider, Shannon, Ill. 10.00  
Amortization from General Fund 90.00

Total Receipts 121.08

Balance due on Property Loan, July 1, 1955 \$1,546.76

All offerings earmarked for Japan property fund will help to reduce this debt by paying on the loan, and are gratefully accepted.

### Cuba Fund

Balance April 1, 1955 482.82

### Receipts

Personal offerings 469.43

Total Receipts and Balance \$ 952.25

### Disbursements

Allowance for native worker 36.00  
General Allowance for support of work 1,264.43

Total Disbursements \$1,300.43

Deficit balance, July 1, 1955 348.18

### Israel Fund

Balance on hand, April 1, 1955 392.06

### Receipts

Christ's Crusaders, via Board of Christian Education 489.72  
Graterford Christ's Crusaders, Pa. 27.00  
Bertie Y. P. Society, Ontario 35.60  
William Kellogg, Kas. (Personal to Bishop and Mrs. Lady) 2.00

Silverdale Christ's Crusaders, Pa.	20.00
Kentucky Congregations	2.00
Palmyra S. S., Pa. (Personal to Bishop and Mrs. Lady)	50.00
Christ's Crusaders, Hummelstown, Pa.	5.28
Personal offerings	15.00
Upland Cong., Calif. (Personal to Bishop and Mrs. Lady)	10.00

Total Receipts 656.60

### Disbursements

General Allowance, Israel 900.00  
Personal to Bishop and Mrs. Lady 62.00

Total Disbursements \$962.00

Balance on hand, July 1, 1955 86.66

### Jewish Holiness Crusade

### Auxiliary Report

### Roy F. Beltz, Treas.

Balance on hand April 1, 1955 \$1,984.60

### Receipts

Congregational and personal contributions 513.53

Total Receipts and Balance \$2,498.13

### Disbursements

Itinerary expenses \$ 73.15  
Equipment 75.00  
Administrative expense 20.50

Total Disbursements \$168.65

Balance on hand, July 1, 1955 \$2,329.48

Specials included in the balance are:

Bibles	\$311.00
Car	127.00
Pictograph	76.00
Records	20.00
Special Hymnals	112.17

\$646.17

### Picture Promotion Project

Balance on hand, July 1, 1955 \$ 100.00

### Annuity Reserve Fund

Balance on hand April 1, 1955 \$2,946.66

### Disbursements

Annuity interest paid 200.75  
Balance on hand, July 1, 1955 \$2,745.91

### GENERAL FUND RECEIPTS

### Schedule A-1

Sippo Valley S. S., O.	\$ 15.53
Franklin Corners Church, Ill.	40.56
Pleasant Hill Cong., Kans. (Mobile Unit)	70.00
Pleasant Hill Cong., Kans.	78.00
Chicago Mission, Ill.	26.12
Free Grace S. S., Pa.	65.01
Rosebank S. S., Kans.	40.03
Palmyra S. S., Pa.	142.17
Upland Missionary Conf., Calif.	1101.25
Rachel Lee Estate	7.50
Pleasant Hill S. S., O.	84.64
United Zion Church, Pa. (Chas. and Kathryn Engle)	2,000.00
Uniontown and Massillon Congregations, O.	114.00
Green Grove Christ's Crusaders, Pa.	15.00
Waukena Community S. S., Calif.	14.87
Kreider Family, In memory of H. K. Kreider, Pa.	46.00
Grants Pass Cong., Ore.	16.30
Bethany S. S., Okla.	267.52
Chino Church, Calif.	44.17
DeRossett, Tenn.	.93
Sandia Community Chapel, Albuquerque, N. M.	70.12
Zion Church, Kans.	42.95
Oak Park Church, Ia.	42.53
Bethel Church, Merrill, Mich.	15.90
Mooretown Church, Mich.	15.00
Zion Church, Carland, Mich.	30.41
Detroit Mission Church, Mich.	28.20
Pasadena S. S. Children, Calif. (Medical Mobile Unit for India)	2.15
Oak Park Mission S. S., Ia.	30.66
Pleasant Hill S. S., Kans.	100.00
Kansas Missionary Conf.	390.00
Sunnyside Mission S. S., Pa.	7.33
An Evening S. S., Pa.	18.67
Cross Roads S. S., Mt. Joy, Pa.	1,136.92
Ky. Fellowship day offering	24.00
Elizabethtown Cong., Pa.	55.85
Zion S. S., Kans.	176.23
Montgomery Dist., Pa.	111.33
Grantham Dist., Pa.	20.00
Bethel S. S., Merrill, Mich.	82.68
Easter Honorarium, Pleasant Hill, O.	10.00
New Guilford S. S., (Mobile Unit)	268.02
Palmyra S. S., Pa.	115.12

Christian Union Church, Ind.	100.00
Buffalo Mission, N. Y.	16.10
So. Mt. Chapel S. S., Pa.	25.00
Lovefeast Offering, Bethel S. S., Kans.	91.45
Life Line Gospel Mission, Calif.	18.67
Pasadena Cong., Calif.	20.11
Pasadena Cong., Calif. (Mobile Unit for India)	2.50
Martinsburg and Woodbury Cong., Pa.	180.93
Dallas Center S. S., Ia.	286.76
Mt. Pleasant Cong., Pa.	365.00
Grantham S. S., Pa. (India Mobile Medical Unit)	158.67
Moore's Church, Pa.	99.20
Highland Church, O.	15.00
Messiah Home S. S., Pa.	57.72
Messiah Home Cong., Pa.	35.60
Abilene Cong., Kans.	50.00
Locust Grove S. S., Pa.	100.00
Labish Community Church, Ore.	48.79
Grantham W. M. P. C., Pa.	5.00
Cressman Mennonite Church	22.37
Mission Promotion Material	1.00
Mt. Holly Springs, Pa.	12.50
Graterford S. S., Pa.	49.73
Pleasant Valley S. S., Pa.	78.17
Missionary Rally, Grantham, Pa.	144.50
Springfield Family Conf., O.	4.15
Palmyra Cong., Pa.	340.00
Green Grove S. S., Pa.	35.15
Cedar Grove Cong., Pa.	64.00
Mooretown Mission, Mich.	19.81
Over payment Fares to Field	90.00
Palmyra S. S., Pa.	78.73
Pasadena Missionary Prayer Circle, Calif.	12.50
Marsh Creek Cong., Pa.	10.00
Marsh Creek S. S., Pa.	17.93
Upland Cong., Calif.	202.35
Christ's Crusaders, Phila., Pa.	30.56
Brethren in Christ Nurses Association (For training an anesthetist)	200.00
General Conference Offering, Calif.	5,444.45
Children's Project, General Conf., Calif. (Mobile Medical Unit for India)	168.51
Orlando Mission, Fla.	100.00
Christian Fellowship Mission S. S., O.	69.09
Refund on Administrative Costs from Executive Secretary	141.03
Go-Ye Fellowship (for Joe and Marietta Smith)	196.50
Ringgold S. S., Pa.	45.17
West Charleston, O.	42.78
Philadelphia W. M. P. C., Pa.	30.00
Shenk's Union W. M. P. C., Pa.	25.00
Gifts from individuals for Mobile Medical Unit	290.00
Gifts from individuals for General Fund	2,247.00
Temporary loan to General Fund	2,000.00

Total General Receipts \$20,873.21

### AFRICA SPECIALS

### Schedule A-2

### Receipts

Fairview Y. P. S., New Cumberland, Pa. (Eva Mae Melhorn)	\$ 33.56
From the estate of J. J. Engbrecht, (Special)	1,144.17
Dayton W. M. P. C., O. (Macha Hospital Project)	20.00
Mowersville W. M. P. C., Pa. (Macha Hospital Project)	100.00
Bible Club at Lancaster Church, Pa. (Passage for Elizabeth Engle home)	60.00
Oak Park Mission S. S., Ia. (Native preacher of Africa)	60.00
W. M. P. C., U. S. A. (Macha Hospital)	1,235.92
W. M. P. C., Canada (Macha Hospital)	209.92
Brethren in Christ Nurses Association (Macha Hospital equipment)	400.00
Personal gifts from different individuals for Africa Specials	235.00

Total Africa Specials \$3,498.57

### INDIA SPECIALS

### Schedule A-3

### Receipts

Birthday offerings, Messiah Lighthouse S. S., Pa. (Preacher's training fund)	\$ 8.72
Beulah Chapel S. S., O. (two orphan boys)	120.00
Senior Sisters Bible Class, Cross Roads S. S., Mt. Joy, Pa. (orphan girl)	30.00
Children of Junior Church at Waynesboro, Pa. (Medical)	20.00
Palmyra S. S., Pa., (widow)	50.00
Hollowell W. M. P. C., Pa. (Special)	20.00
Birthday offerings, Upland S. S., Calif. (Medical work)	100.00
Tri-Co. Y. P. Society, Southern Ohio (Andreas Charan)	150.00
Oak Park Mission S. S., Ia. (India work)	60.00
Mt. Rock S. S., Pa. (Dayarani Masih)	72.00
United Workers of Maytown S. S., Pa. (Elizabeth Kumari)	60.00
Hummelstown S. S., Pa. (Child in India)	50.00
Woodbury Cong., Pa. (India worker)	100.00
Personal gifts from individuals for India Specials	336.25

Total India Specials \$1,176.97

August 29, 1955

Foreign Missions Treasurer: Rev. Carl Ulery, 1332 Maiden Lane, Springfield 28, Ohio

(11)



# MISSIONS

## Messiah Lighthouse Chapel, Harrisburg, Pa.

It is not true that the masses gather together in large crowds only for sinful and carnal pleasures. We have seen the thousands assemble in hot summer weather, to sing exultant praises to Jesus Christ, to hear the gospel, and to seek God's power for both spiritual and physical needs. The largest crowds ever to gather in the Harrisburg area for a religious meeting, assembled for the Oral Roberts campaign, July 1 to 10.

Messiah Lighthouse Chapel shared as a sponsoring church in this campaign. Possibly the world's largest gospel tent, seating 14,000 was pitched 4 miles East of Harrisburg on Route 422. Persons came from practically all of the Eastern Atlantic States, Canada, Newfoundland, and many mid-western areas. Torrid heat and bright sun made no difference; they attended regardless.

The tent was far too small to accommodate the huge crowds. In the closing service some 20,000 people crowded in and around the canvas cathedral.

During the entire meeting about 7,500 persons responded to the altar call. Scores of remarkable healing miracles were seen throughout the campaign. Recordings were made on four nights for future telecasts.

We appreciated being associated with an evangelistic meeting, setting a record of the largest crowds ever assembled in this area for a religious service. The nightly sight of hundreds promptly responding to an invitation for salvation was a touching one. Our staff served as personal workers in the prayer room. This clinic in spiritual counseling provided experiences that were unique and not soon to be forgotten. With the large group that responded nightly, we were needed, for the personal counselling corps were too few in number.

In such large seeking groups there are some who are more comprehending than others. We saw many who appeared genuinely penitent. One man, whom the writer dealt with, in his 50's, said that he came from Maine, for "this very purpose—to get saved." He was quite broken up, contrite, and was so happy over his decision, in his personal joy of salvation.

From the record that we have we are now making numerous follow-up calls with local converts, inviting them to visit our chapel. Last Sunday night we had four new attendants in our evening service, due to this campaign and the follow-up call. Will you pray with us, that God will give us permanent fruitage in new personnel, joining our ranks at 1175 Bailey Street.

A vigorous faith in God's Word, the power of the gospel to draw on human interest and to meet all points of human need, the possibility of miracles in our own day, these are a few of the indelible lessons imprinted with profit on our spiritual outlook. As a Mission Staff these shall remain with us to enrich our vision and to challenge our labors for Christ and the lost.

We will appreciate your prayers for us spiritually and your support of our program financially. Some major repair bills give us proper concern. Our local congregation does well; but these major items require support on a Mission basis, from the church at large. Some balance remains on

our spring carpentering. At present we are facing a re-roofing job on half of the Mission property. God bless you for your interest and response.

Mid-summer finds us active in our Sunday afternoon Gospel meetings on the Capitol Park Grounds, adjacent to the State Museum. The interest is good; we know that God will bless His Word as it goes forth. Souls are our goal; we are after the lost.

Yours, in His Great Grace,  
Joel E. Carlson and Staff

## Farris Mines, Virginia

"Thanks be unto God for His unspeakable gift."

Greetings to all from the hills. We make mention of you often in our prayers.

God's Spirit is faithful. He never leaves nor forsakes us. We are very thankful to be His servants. We remind ourselves, again, that it is through the Blood we are made new.

The Lord is with us. It is very hot for several days, but our season is very good. Vegetables are plentiful. We had showers, each day, for eleven days.



Joan Byer

The work goes on. This time of the year, we often, as now, experience a slump in attendance, but have much whereof to be glad. Our Sunday School during the month of May was unusually good, but has dropped during the months of June and July.

The past year proved to be a successful year in Sunday School work. Interest and enthusiasm ran high. We're praying that much seed fell on good ground.

Most of you are aware of the fact that we will have a sister worker during this new conference year. Miss Joan Byer of Reserve, Kansas, who is teaching in California, came to us July 19, and will remain until September. Miss Byer is giving her summer in voluntary service. In September we expect Miss Edith Davidson of Garrett, Indiana, to take up where Miss Byer leaves off. We trust that these sisters will be a blessing to us, and we to them, God to all of us, and we to Him.

We have recently completed the Evangelical Teacher's Training Course. Two other schools attended. We have around twenty teachers and Christian workers who are receiving the E.T.T.A. diploma. Our graduation exercises were held July 31. We are very thankful to God for the services of Sr. Esther Buckwalter Duncan, who so capably taught the course.

Our convert list shows an increase of

thirteen in 1955. Five of these in the home; six during revival, held by Bishop Henry N. Hostetter this spring; and two at the close of our recent Bible School. Pray for these. The enemy is bidding for each soul.

Bro. and Sr. Schock represented us at Conference. We missed seeing our many friends this conference year. God bless you till we meet again.

At some future date we plan a remodeling program here at Farris Mines. The addition is to be four Sunday school rooms. We, here, publicly express thanks to you who have contributed to this project.

Your prayers are greatly appreciated. The grace of our Lord Jesus Christ be with you. Our love be with you all in Christ Jesus. Amen.

Rupert Turman

## Delisle, Sask.

As thousands of acres of spring wheat begin to shade into tints of autumn, the summer holidays come to an end for the prairie farmers. But the time between the sowing and the reaping is also always full of church activities; and we, at Delisle, have greatly profited by the past month of "holiday work."

In particular, the whole congregation pulled together in a splendid effort to make our youth camp at Christopher Lake from July 7-10 a success. The result was extremely rewarding for everyone here. In addition to a fine crew of fourteen youngsters, practically every adult of the congregation attended, either to help in the camp, or to enjoy the adult camp on the week-end. God met us there in our spiritual exercises, and we returned refreshed with new vigor and motivated by a larger vision for evangelism.

Recent missionary tours continued to emphasize the evangelistic message. Brother and Sister Lewis Sider with their family met us for an evening service on the third of July. Through this service, and pictures the following evening, Brother Sider made his interest in the African out-schools acutely personal. Two weeks later, the Carl Ulerys showed pictures of Africa and India. Finally on July 17, Wilmer Heisey brought these missionary services to a climax with a message on our responsibility to the Navajos.

The third week of July was spent in Daily Vacation Bible School. We were fortunate in having Norma Cassel from Blair, Ont. and Annie Winger as her co-worker. The response of the community made us very happy; and this was equally true of the response of the town folk. On the closing Sunday close to sixty people crowded into the little schoolhouse.

We cannot escape the conviction that God is opening a wide door for us. In turn, we ask for the grace to be guided, and the power to be led by Him into the new fields that await us.

Robert Sider

## Financial Reports

### Navajo Mission

#### SECOND QUARTER FINANCIAL

##### Receipts

##### General Maintenance:

Offerings .....	\$1,861.84
Child Support .....	129.50
Tuitions (school) .....	125.15
Gas .....	128.51
Other local .....	128.20
Clinic and hospital .....	365.26
Refund—DVBS Materials .....	9.00

Total .....

Special:

Gifts for school .....



Gifts for hospital .....	63.70
Total .....	\$73.70

#### Mission building and development:

General .....	18.63
Water .....	90.00
Total .....	108.63

TOTAL RECEIPTS .....	\$2,929.79
Cash balance (beginning) 4-1-55 .....	900.49
TOTAL CASH AVAILABLE .....	\$3,830.28

#### Expenditures

<b>General:</b>	
Table .....	472.54
Farm .....	81.65
Transportation .....	366.02
Light Plant .....	71.65
Fuel .....	259.81
Labor .....	253.25
Repairs and Supplies .....	190.91
Insurance .....	88.92
Office .....	76.20
Navajo News .....	100.00
Communications .....	1.45
Nav. Literacy Materials .....	5.00
Total .....	\$1,967.40

Campmeeting Expenses (not including food) .....	125.97
Medical Expenses .....	406.12
Hospital Equipment .....	31.05
School Expenses .....	25.18
Mission building and Development .....	556.35
EXPENDITURES FOR QUARTER .....	\$3,112.07
Cash balance 6-30-55 .....	718.21
TOTAL EXPENDITURES (inc. balance) .....	3830.78
<b>LOANS:</b>	
H. M. B. Loans .....	\$1,342.74
First National Bank, Farmington, Due 8-5-55 .....	1,000.00
Total .....	\$2,342.74

#### Summary of Receipts

Offerings .....	2,155.04
Clinic and Hospital .....	365.26
Tuitions (School) .....	125.15
Other local Income .....	284.34
Total .....	\$2,929.79

#### Toronto Mission

Balance on hand April 1, .....	NIL
--------------------------------	-----

#### Receipts

Church offerings .....	\$306.66
Local Donations .....	10.00
Church at large .....	21.00

Total Receipts .....	\$337.66
----------------------	----------

#### Expenditures

Provisions .....	\$132.50
Transportation .....	9.00
Public Utilities (home) .....	64.04
Taxes (home) .....	59.36
Public Utilities (church) .....	67.00
Taxes (church) .....	12.00
Promotional and Advertising .....	47.32
Total Expenditures .....	\$391.22
Indebtedness July 1, .....	53.56
R. Lofthouse .....	

#### North Star Mission

Balance, 1st quarter .....	\$264.70
----------------------------	----------

#### Receipts

School teacher's donations .....	40.78
S. S. Class of Shenks, Palmyra .....	50.00
Friends .....	30.00

#### Local:

Howard Creek .....	16.03
Paddockwood .....	20.44
Farm: Sale of produce .....	42.88
Board receipts .....	90.00

Total receipts 2nd quarter .....	\$554.83
----------------------------------	----------

#### Expenditures

Transportation .....	\$149.88
Food, Howard Creek and Padd. .....	131.91
Farm expense .....	22.97
Property maintenance .....	35.20
Promotional and Advertising .....	4.89
Help in house .....	45.00
Paddockwood S. S. supplies .....	4.62
Howard Creek S. S. supplies .....	3.32
Rent, Fuel and Utilities .....	36.77
Total expenditures, 2nd quarter .....	\$434.56
Balance on hand, 2nd quarter .....	\$120.27

#### Special Needs and Projects

Balance for Literature .....	\$ 7.15
Other special balance .....	19.58
John Hoover (for church seats Padd.) .....	25.00
W.M.P.C., Grantham, for kitchen table and chairs .....	75.00
Total special receipts .....	\$126.73

For Literature .....	7.15
Kitchen table and chairs .....	62.83
Combination door for house .....	15.00

Total special expenditures .....	\$ 84.98
Special funds balance .....	\$ 41.75

#### Houghton Mission

#### SECOND QUARTER FINANCIAL

#### Receipts

Balance on hand April 1, 1955 .....	\$187.98
Friends .....	88.20
Hall Offerings (Frogmore) .....	111.88
Hall Offerings (Houghton Centre) .....	63.92

Total Receipts .....	\$451.98
----------------------	----------

#### Expenditures

Groceries .....	\$111.03
Household Furnishings .....	76.60
Car .....	95.10
Telephone and Lights .....	37.97
Oil .....	3.75
Office Supplies .....	1.30

Total Expenditures .....	\$325.75
Balance on hand July 1, 1955 .....	126.23
Many thanks to friends who donated food. Workers .....	

#### Sylvatus, Va.

#### SECOND QUARTER FINANCIAL

#### Expenditures

Food .....	\$ 56.13
Transportation .....	67.10
Utilities .....	40.15
Evangelism .....	102.00
Promotion and Advertising .....	4.76
Household Furnishings .....	7.79
Property Maintenance .....	2.00
Misc. .....	2.00

Deficit from last Quarter .....	\$281.93
---------------------------------	----------

Total Expenses .....	\$489.97
----------------------	----------

#### Receipts

Local Offerings .....	\$300.00
Out of State .....	88.00

Total Receipts .....	\$388.00
----------------------	----------

Expenses .....	\$489.97
Receipts .....	388.00
Deficit .....	\$101.97

John Schock

## Second Quarter Financial Report

### Home Mission Board

Upland Cong., Calif. ....	\$ 733.42
Bethel S. S., Kansas .....	14.58
Franklin Corners S. S., Ill. ....	14.40
Maytown S. S., Pa. ....	82.15
Cedar Grove Congregation, Pa. ....	40.82
Antrim S. S., Pa. ....	125.82
Chino Congregation Calif. ....	29.44
DeRossett, Tennessee Mission Work .....	.62
Sandia Community Church, New Mexico .....	46.74
Zion Congregation, Kansas .....	28.63
Oak Park Congregation, Iowa .....	28.35
Merrill Congregation, Michigan .....	10.60
Mooretown Congregation, Michigan .....	10.00
Carland Congregation, Michigan .....	20.27
Detroit Mission Congregation, Mich. ....	18.89
Oak Park S. S., Iowa .....	8.59
In memory of Mrs. Emma Minter .....	350.00
Chicago Mission Congregation, Ill. ....	17.41
Palmyra S. S., Pa. ....	66.08
Pleasant Hill Congregation, Kansas .....	40.00
Franklin Corners Congregation, Ill. ....	47.59
Chicago Mission S. S., Ill. ....	32.74

Uniontown-Massillon Missionary Group, Ohio .....	57.00
Kansas Missionary Conference .....	260.00
Christian Fellowship Mission S. S., O. ....	35.21
Bethany S. S., Oklahoma .....	178.34
Cedar Grove Congregation, Pa. ....	52.08
Zion S. S., Kansas .....	176.22
Cedar Springs Congregation, Pa. ....	24.39
Fairview S. S., Ohio .....	93.33
Free Grace B. C. S. S., Pa. ....	49.38
Fellowship Day Offering, Kentucky .....	16.00
Highland S. S., Ohio .....	36.81
Va. Parsonage Payment .....	22.47
Locust Grove Cong., Pa. ....	10.00
Pasadena Congregation, Calif. ....	13.41
Christian Union Church, Ind. ....	50.00
Carlisle Congregation, Pa. ....	51.50
Clarence Center Congregation, N. Y. ....	129.92
Offering rec'd Henry Hoffer Congregation, Pa. ....	257.49
Souderton Congregation, Pa. ....	118.00
Martinsburg Congregation, Pa. ....	105.30
Messiah Home S. S., Pa. ....	41.33
Messiah Home Congregation, Pa. ....	33.12
Green Grove S. S., Pa. ....	17.57
Dallas Center B. C. S. S., Iowa .....	208.83
Lancaster S. S., Pa. ....	74.07
Manor S. S., Pa. ....	732.12
Pequea S. S., Pa. ....	205.96
Refton S. S., Pa. ....	193.00
Cross Roads Congregation, Pa. ....	172.75
Gratersford Congregation, Pa. ....	120.14
Dauphin-Lebanon District Meeting, Pa. ....	400.00
Missionary Rally Offering .....	
Grantham, Pa. ....	144.50
Conference Missionary Offering .....	3,407.92
Marsh Creek S. S., Pa. ....	27.78
Bethel S. S., Mich. ....	49.03
Christ's Crusaders Phila., Pa. ....	20.00
Pasadena S. S. Calif. ....	13.42
Conoy Congregation, Pa. ....	67.46
Pasadena Missionary Prayer Circle, Calif. ....	12.50
Granville S. S., Pa. ....	20.00

United Zion Church, Pa. ....	10.00
Personal gifts .....	626.87
Personal gift toward a workers allowance .....	80.00
Annuity gift .....	1,000.00
Transferred from Bible training fund .....	220.00

#### SPECIALS toward Navajo Jeep Payment:

Personal gifts .....	72.00
Junior Christ Crusaders Springfield, O. ....	10.00
Gifts handed to Bro. Engle .....	125.00
Chambersburg S. S., Pa. ....	102.00

#### SPECIALS for Navajo Mission Work:

Air Hill S. S., Pa. ....	90.00
Manor-Pequea Dist., Pa. ....	246.02
Chambersburg D. V. B. S., Pa. ....	213.00
Personal .....	30.00

#### SPECIALS to New York City Mission

Springvale S. S. Canada .....	15.00
Personals .....	66.25

#### SPECIAL toward Phila. Mission Bldg. Project

Mechanicsburg, Pa. ....	377.00
-------------------------	--------

Total receipts for second quarter .....	\$12,749.14
---	-------------

Total expenses paid out for second quarter .....	10,825.87
--	-----------

Balance between receipts and expenses for second quarter .....	\$1,923.27
--	------------

Balance from first quarter .....	4,220.00
----------------------------------	----------

Total Balance .....	\$6,143.27
---------------------	------------

Less New York funds .....	2,126.30
---------------------------	----------

Balance in general fund June 30, 1955 .....	\$4,016.97
---	------------

Set aside for Home Mission Institute .....	1,000.00
--	----------

Balance .....	\$3,016.97
---------------	------------

Glendon Snider, asst. treas.

#### Expenditures

Allowances .....	\$5,736.25
Traveling Expense .....	330.00
Administrative expense .....	1,254.75
Miscellaneous expense .....	883.37
Interest Paid .....	40.25
Canadian portion of Conference offering .....	381.85
Tuition paid .....	139.00
Transferred to Savings Ac., Va. ....	
Parsonage .....	75.78
Transferred Annuity gift to savings acc't .....	1,000.00

#### SPECIALS Paid

Mt. Chapel S. S., Pa. Navajo .....	28.60
Personal gift to Navajo .....	30.00
Air Hill S. S., Pa., to Navajo .....	90.00
Manor-Pequea Dist., Pa., to Navajo .....	246.02
Chambersburg D. V. B. S., Pa., to Navajo .....	213.00
Mechanicsburg, Pa. to Phila., Pa. ....	
Bldg. Project .....	377.00

Total expenses paid out second quarter .....	\$10,825.87
--	-------------

August 29, 1955

Home Missions Treasurer: Rev. Dale Ulery, 412 Dakota Ave., Springfield, Ohio

(13)

# CHURCH NEWS

## Nottawa News

On Sunday morning, Jan. 9, Harvey Toews from the M.C.C. office in Kitchener, Ont., gave an interesting talk on the relief program. He also spoke in the interest of starting a boys village at Ailsa Craig.

May 21-22 another love feast occasion was enjoyed. We were pleased to have with us for these services Bishop Gilmore, Bro. Lorne Lichty, Sheldon Wilson and Cecil Cullen.

Sun. evening, May 25, the Christ's Crusaders gave their monthly program. Miss Kerne Blair, a local girl, who is doing medical missionary work in Malaya under the China Inland Mission, was the guest speaker. "God works in a mysterious way His wonders to perform" was uppermost in our minds as we listened to her tell how under the protecting hand of God the missionaries were safely guided out of China and scattered to the islands of the Pacific to give the gospel to thousands who had never heard of Jesus and His love. Her message in which she stressed the need of prayer, was much enjoyed.

In the absence of our ministers during conference, our pulpit was filled by Bro. Lorne Lichty and Sneldon Wilson.

The June program of the Christ's Crusaders was another highlight. Miss Dorothy Swartzendruber of Kitchener, Ont. who had spent several years in relief work in Germany, was the speaker of the evening. Her message portrayed a word picture of suffering and need and was indeed a challenge to us "that we grow not weary in the work of love."

June 29, we were pleased to have Bro. and Sister Jesse Lehman, Carlisle, Pa. and Sr. Anna Steckley with us at our Midweek prayer service. Bro. Lehman gave a short talk on the joys of Christian Fellowship.

## Returns to India

Sister Shirley Bitner sailed from New York on the S. S. *Silverspray* for Bombay on July 27. Sr. Bitner had served a 7 year term as a teacher at Saharsa, India, but due to government restrictions on teachers was unable to return to her work there.

However, while on furlough, the Lord graciously opened the way for her to return to India under the Region Beyond Missionary Union, a British-Canadian organization. Sr. Bitner is being supported jointly by the People's Church in Toronto and the Bertie District of the Brethren in Christ Church. Let us pray that since the Lord has so marvelously opened the way for her return, she may be greatly used by Him to win many precious souls to Christ in India.

## Chambersburg, Pa.

We held our Vacation Bible School earlier than usual this year, beginning the 23 of May and closing on June 3. Even though the children were still attending public school, this did not affect our attendance. The school closed with an enrollment of 415. The children contributed \$213.00 as an offering to the Navajo Mission.

On Sunday p.m. of June 26, baptism was administered to 13 converts. Six applicants were received into Church fellowship at a previous reception service. For the evening service of June 26, Sr. Mary Sentz, veteran home mission worker, was with us. Sr.

Sentz witnessed with a radiant and glowing testimony to the guidance of the Lord while she was in mission work. Her zealous spirit inspired us to endeavor more as a personal worker for the Lord.

The first three Sundays in July, our pastor, Bishop Byers, brought us a series of messages on Holiness. We appreciated his clear teaching on this Biblical doctrine. The series was climaxed with simple, definite instructions on "How to Obtain the Experience."

On July 24, we were privileged to have Bro. John Byers with us. He gave us an inspiring message on the life of Queen Esther.

Sr. Mary Wenger, who was speaker for our midweek prayer service on July 13, related many interesting experiences that occurred while she was a missionary to the Jews. The Lord gave her unusual opportunities to witness to hungry souls while in Israel.

The last Sunday in July was a day of many good things. We welcomed home Sr. Jane Monn, who had spent a year at the Navajo Mission. Rev. and Mrs. David Wenger were also present for our morning service. Sr. Wenger spoke to the children in the Jr. Dept. of the S. S., and Bro. Wenger brought the sermon during the worship hour. The Arthur Zook Family presented the evening service. The entire family was present to give the Christ's Crusaders Program. Bennie and Ruth (Zook) Fadenrecht with their children were back from a term of service in South America. During the worship hour, the Fadenrechts told us about their work in Colombia and sang several songs in Spanish. We considered it a privilege to have this entire family with us.

## E. V. Dedication Service

The Dedication Service marking the completion of the remodeling program at the E. V. Publishing House, has been moved to Sunday afternoon, October 9. A program of interesting features has been arranged for the occasion which will be held at the Publishing House.

The Publishing House staff extends an invitation for out-of-town visitors to be their guests at a noon lunch on the day of dedication. If you can be with them for this noon meal, kindly drop a card to the Publishing House stating how many you will have in your party.

Further details will appear in the next issue. For information write to Manager E. W. Thomas, E. V. Publishing House, Nappanee, Indiana.

A cordial invitation is extended to all to share in this dedication program.

## Boyle, Canada

It was our pleasure to have Rev. Glen Ressler bring us a prayer meeting message in January. His meditation on Psalms 91 warmed our hearts.

Rev. Charles Rife was with us from February 20 to March 6, for our winter revival. His heart-stirring messages were a great blessing to our congregation.

Our annual Bible Conference convened on Saturday, February 26. The speakers of the day were Rev. Charles Rife, Rev. William Lewis, Rev. Alonza Vanatter and Bishop Edward Gilmore. We thank God for the rich truths these speakers imparted to us.

At our spring Love Feast on April 9, we enjoyed messages from Bishop Edward Gilmore and Rev. Glen Ressler. Rev. Harvey Sider was with us on Sunday to bring the morning and evening sermons.

On Sunday evening, April 17, Ruth and Myrtle Steckley came to us in the interest of Missions. By their messages we were made aware of our respective obligations to this cause.

We were happy to have the Gospel Team from Niagara Christian College, on Sunday morning May 1. After directing our thoughts to the glories of our Heavenly Home, we were privileged to hear a very practical sermon about earthly homes from President Brubaker.

The month of June proved to be Homecoming month at Boyle. On June 11, Marjorie Rollard returned home from Houghton Mission where she had spent a very busy and enjoyable period of nearly two years. We are happy that she was privileged to serve in this way, and now we welcome her back home where the Lord has further work for her to do.

Rev. and Mrs. Andrew McNiven, Don and Bobby returned home on June 13. After serving in mission work for six and a half years at Blandburg, Pennsylvania, they have settled in their home near Fenwick. Andrew is now following God's call in evangelistic work. We rejoice that God is using this young couple so effectively in His work.

On Sunday, June 19, Rev. McNiven brought us a message on the Life of Samson.

Shortly after his return home from California, Bishop Gilmore brought us a very interesting report on General Conference.

Rev. Romie Sider was our guest speaker on Sunday morning, June 26.

## Evangelistic Schedule

Bethel Mission, Sylvatus, Va., Sept. 25 to Oct. 9. Rev. Andrew McNiven, evangelist.

Sunnyside Chapel, Kitanning, Penna., Sept. 3 to 18. Rev. John Schock, evangelist.

Farris Mines, Va., Oct. 9-23. Rev. O. U. Herr, Evangelist

## Love Feasts

### Canada

Ontario Joint Council will convene in the Wainfleet Church, September 3-5 with a communion service on Saturday night, September 3. Council will convene in the morning at 10:00.

Clarence Center .....September 11  
Bertie .....Sept. 17, 18  
Nottawa .....September 17-18  
Cheapside .....September 24-25  
Rosebank .....October 1-2  
Frogmore .....October 8-9  
Sherkston .....October 15-16  
Markham District, Gormley, Ont. ....Oct. 15-16

### Virginia

Farris Mines Mission, Allisonia, Va. ....Sept. 25



# BIRTHS

"Children are an heritage of the Lord"

**HOUSER**—Mr. and Mrs. Wesley Houser (nee Reta Nix) of Stevensville, Ont. are the happy parents of a son, Dale Leslie, born June 2, 1955.

**NIGH**—Harry and Penny Nigh of Stevensville, Ont., announce the arrival of their brother, Richard Ross, on June 1, 1955. Their parents are Rev. and Mrs. Ross Nigh, pastor of Falls View Brethren in Christ Church.

**RICHARDSON**—Mr. and Mrs. Earl Richardson, Stayner, Ont., are happy to announce the arrival of their baby daughter, Donna Catherine, on June 7, 1955.

**WESTON**—Mr. and Mrs. Oscar Weston (nee Ruth Hawton) Barrie, Ontario are the happy parents of twin daughters, Gayle Lorraine and Gwen Larrene, born June 14, 1955.

**SLAGENWEIT**—Mr. and Mrs. Mark Slagenweit of Martinsburg, Pennsylvania welcomed a son, Mark Elvin, on Jan. 12, 1955; a brother for Faithie.

# MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

**SWALM-JOHNSON** — On Saturday July 9, 1955 at the chapel of Niagara Christian College, Miss Winifred Johnson, daughter of Mr. and Mrs. Frank Johnson of Meath Park, Saskatchewan, was united in holy wedlock with Mr. Ray Lamar Swalm, son of Bishop and

Mrs. E. J. Swalm of Duntroon, Ont. The vows were read by the groom's father Bishop E. J. Swalm, assisted by Rev. Paul Hostetter. May God's blessing attend this young couple through life.

**PENDLETON-BURTON**—Miss Barbara Burton of Columbia and Norman F. Pendleton of Edinburg, Ind., were united in marriage Aug. 6, 1955 by Rev. E. J. Rohrer at the Brethren in Christ parsonage at Garlin, Ky. Their home will be at Edinburg, Ind.

**HOSTETTER-FEATHER** — On Saturday, July 17, 1955 Miss Eunice Feather, daughter of Rev. and Mrs. J. Howard Feather of Roaring Spring, Pennsylvania became the bride of Kenneth R. Hostetter, son of Rev. and Mrs. John N. Hostetter of Clarence Center, New York.

The ceremony was performed in the Curryville Church of the Brethren by Rev. J. Howard Feather assisted by Rev. John N. Hostetter.

# OBITUARIES

"Blessed are the dead which die in the Lord."

**DUCK**—Howard H. Duck, son of H. Wilson Duck, was born Feb. 5, 1908 at Loganton. He died on July 12, 1955 at the Geisinger Hospital where he had been a patient for two weeks on account of a heart condition, aged 47 yrs., 5 mos., 7 days.

Those who survive him are his wife, Gladys M., seven sons and one daughter: Howard W., Muncy; Merrill H., Spring Mills; Robert L., Bellefonte; and Samuel J., Martin L., Paul R., Eli J., and Elizabeth, all at home; also left to mourn his passing are his father, H. Wilson Duck, Loganton; two sisters, Mrs. Gertrude Strouse, Mill Hall, and Mrs. Mabel Schively, Jersey Shore, and one brother, Lester, of New York.



Bro. Duck was born of the Spirit in Aug. 1934 and united with the Brethren in Christ Church the same year, to which vow he remained faithful unto the end. His active service for the Lord was especially marked as a S. S. Supt. and as a licensed minister beginning in the year 1946. Although handicapped by ill health during the last ten years, it can truly be said, "He hath done what he could," and seldom if ever turned down an assignment to fill the pulpit. One of the last services rendered was to serve as D. V. B. S. Supt. at Green Grove just last month, although feeling quite ill at that time.

Funeral services were held July 15 at the Evangelical United Brethren Church near Loganton. Interment was in the nearby Rosecrane Cemetery with Rev. Bert E. Winger and Bishop Henry S. Miller officiating.

**EBERSOLE**—Savina M. Ebersole, daughter of Jacob and Nancy (Sturgen) Stewart, was born near Roaring Spring, Pennsylvania, March 14, 1895. She went to her eternal reward on June 5, 1955 at the age of 60 years, 2 months, 22 days. On April 27, 1918 she was married to Jacob M. Ebersole who preceded her in death.

Sr. Ebersole was converted and united with the Brethren in Christ Church many years ago. She worshipped with the Martinsburg congregation, giving the church her loyal support and devotion as long as her health permitted. She will be deeply missed, but our loss is her eternal gain.

Surviving are two sons, Fred C. and Merle E., and one daughter, Mrs. David D. Slagen-

## Missions in America

### Missions and (\*) Mission Pastorates

**Chicago Mission:** 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avis Carlson, Alice Albright, Sara Brubaker, Grace Sider

**Detroit,** (God's Love Mission): 1524 Third St., Residence—3986 Humboldt St., Detroit 8, Mich.; Telephone—Tyler 5-1470; Paul Hill, Evelyn Hill, Erma Hoke

**Harrisburg** (Messiah Lighthouse Chapel) 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg—CEDar 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

**Los Angeles** (Door of Hope Mission) Fifth and Wall Streets, Los Angeles, Calif.; Residence—551½ North Third Avenue, Upland, Calif.; Adolf Jordan, Evelyn Jordan

**Philadelphia Mission:** 3423 North Second St., Philadelphia 40, Pa.; Telephone—NEbraska 4-6431; William Rosenberry, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

**San Francisco** (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, Calif.; Residence, 311 Scott St., San Francisco 17, Calif.; Telephone—UNderhill 1-4820; Harry Buckwalter, Katie Buckwalter, Edith Yoder, Florence Faus

**Toronto Mission:** Church, 150 Gamble Street, Toronto 6, Ontario, Canada; Parsonage, 231 Gamble St., Toronto 6, Ont., Canada; Telephone—Gladstone 8383; Ronald Lofthouse, Marjorie Lofthouse, Myrtle Steckley, Ruth Steckley

**Albuquerque, New Mexico:** Parsonage, 3014 Sierra Drive, N. E. Albuquerque, New Mexico; Telephone—5-6467; Paul Wingerd

**Allisonia, Virginia** (Farris Mines): Telephone—Pulaski 28628; Rupert Turman, pastor; Edith Davidson

**Altoona**—Church: Fifth Avenue and 37th St., Altoona, Pa.; Parsonage: 3701 Sixth Ave., Altoona, Pa.; Telephone—35527; Gerald Winger, pastor

**Blair's Mills, Pa.:** Parsonage, Orrstown, Pa., R. D. 1, Box 50; Roy Beltz, pastor

**Blandburg, Pa.:** Edward Hackman, pastor

**Bloomfield, New Mexico,** c/o Blanco Trading Post (Navajo Indian Mission); J. Wilmer Heisey, superintendent, Velma Heisey, Ida Rosenberger, Rosa Eyster, Charles Myers, Jr., Peggy Myers, Martha Long, Dorothy Charles, Jane Monn, Rachel Eshelman

**Check, Virginia** (Adney's Gap): I. Raymond Conner, pastor

**Collingwood, Ont., Canada:** Isaac Schmucker, pastor

**Detroit Church:** Myrtle Street, Detroit, Michigan; Paul Hill, pastor

**Everett, Pennsylvania** (Clear Creek and Ray's Cove): Ross Morningstar, pastor; Everett, Pa., R. D. 1

**Gladwin, Michigan:** Marion Walker, pastor

**Grants Pass, Oregon:** 1300 Highway 199, (Redwood Country Church); Glenn Diller, pastor

**Hanover, Pennsylvania** (Conewago): Samuel Lady, pastor

**Holidaysburg, Pennsylvania,** R. D. 1, (Canoe Creek): Sheldon Wilson, pastor

**Hunlock Creek, Pennsylvania:** Thomas Bouch, pastor

**Ickesburg, Pennsylvania** (Saville Church in Liberty Valley): Roy Musser, pastor

**Iron Springs, Pennsylvania:** James Leshner, pastor, Greencastle, Pa., R. D. 3

**Kentucky:**  
**Elia, Kentucky:** Elam Dohner, superintendent; Helen Dohner, Esther Ebersole, Elizabeth Hess, nurse, Knifley, Ky.

**Garlin:** E. J. Rohrer, pastor

**Knifley:** P. B. Friesen, pastor

**Kittanning, Pennsylvania** (Sunnyside Chapel): Donald Fisher, pastor. Address—Templeton, Pa., R. D. 1

**Llewellyn, Pennsylvania:** Cyrus Landis, pastor

**Meath Park Station, Saskatchewan, Canada:** Lorne Lichty, Mrs. Lorne Lichty

**Massillon, Ohio,** (Christian Fellowship Mission), 118 South Avenue, S. E.; Eli Hostetter, Sr., pastor

**Orlando Florida:** 1712 Cook Street; Telephone: Orlando—20789; Harold Wolgemuth, pastor

**Ringgold, Maryland:** Herbert Hoover, pastor; 103½ Garfield Street, Waynesboro, Pa.

**Saskatchewan, Canada:**

**Delisle, Saskatchewan, Canada;** Robert Sider, pastor

**Kindersley, Saskatchewan, Canada:** John Garman, pastor

**Saxton, Pennsylvania:** Andrew Slagenweit, pastor, Martinsburg, Pa.; Ruth Keller, Anne Wyld, Saxton, Pa.

**Shanesville, Ohio:** Atlee Harshberger, pastor

**Sherman's Valley and Riddlesburg:** Marlin Ressler, pastor, Riddlesburg, Pa.

**Stowe, Pennsylvania:** Parsonage, 527 Glasgow St.; Telephone—Pottstown 1211J; John Bicksler, pastor

**Sylvatus, Virginia** (Bethel Mission): Telephone—Sylvatus 482; John Schock, pastor

**Three Springs, Pennsylvania** (Center Grove Chapel): Art Cooper, pastor

**Tillsonburg, Ontario Canada:**

**Houghton Center:** Basil Long, pastor, Langton, Ontario, Canada

**Frogmore Church:** Alonza Vanatter, pastor, Tillsonburg, Ontario, Canada

**Uniontown, Ohio:** Walter Lehman, pastor; Parsonage, 2396 E. Turkey Foot Lake Road, Akron 12, Ohio; Telephone—Akron, Oxford 9-3028

**Walsingham Center:** Tillsonburg, Ontario, Canada; Arthur Heise, Verna Heise

## Radio Broadcasts Sponsored by the Brethren in Christ Churches

Name of the Broadcast	Station	Time
Brethren in Christ Hour	C K P C - Brantford, Ont. (1380)	Sunday, 2:00 p.m.
Brethren in Christ Hour	W M P C - Lapeer, Michigan (1230)	Thursday, 12 noon.
Call To Worship Hour	C H V C - Niagara Falls, Ont. (1600)	Sunday, 9:00 a.m.
Christian Fellowship Hour	W H K K - Akron, Ohio (640)	Sunday, 1:00 p.m.
Good Tidings	W B P Z - Lock Haven, Pa. (1230)	Sunday, 12:30 p.m.
Gospel Crusaders	W K V A - Lewistown, Pa. (920)	Sunday, 7:30 a.m.
Gospel Hour	K F G Q - Boone, Iowa (1260)	Sunday, 9:00 a.m. Thursday, 4:15 p.m.
Gospel Melody Hour	W C H A - Chambersburg, Pa. (800)	Thursday, 7:30 p.m.
Gospel Sunshine Hour	W V A M - Altoona, Pa. (1430)	Sunday, 8:00 a.m.
Gospel Tide Hour	W C H A - Chambersburg, Pa. (800)	Sunday, 8:30 a.m.
Gospel Words and Music	W C H A - Chambersburg, Pa. (800)	Saturday, 12:35 p.m.
" " " "	W K J G - Fort Wayne, Ind. (1380)	Sunday, 8:00 a.m.
" " " "	W K V A - Lewistown, Pa. (920)	Saturday, 12:35 p.m.
" " " "	W L B R - Lebanon, Pa. (1270)	Saturday, 12:35 p.m.
" " " "	W N A R - Norristown, Pa. (1110)	Sunday, 2:30 p.m.
" " " "	W Y V E - Wytheville, Va. (1280)	Sunday, 3:30 p.m.
Guest Choir	W C H A - Chambersburg, Pa. (FM - 95.9)	Wednesday, 6:45 p.m.
Joy of Living	W L B R - Lebanon, Pa. (1270)	Sunday, 1:30 p.m.
Living Hope Hour	W L B R - Lebanon, Pa. (1270)	Saturday, 2:00 p.m.
Songs by the Gospel Four	C H V C - Niagara Falls, Ont. (1600)	Saturday, 11:45 a.m.
Sunday Noon Bible Hour	W B U X - Quakertown, Pa. (1570)	Sunday, 12:30 p.m.
Verse for the Day	W H Y L - Carlisle, Pa. (1380)	Sunday, 8:00 a.m.
Youth Crusader Hour	W V A M - Altoona, Pa. (1430)	Sunday, 8:30 a.m.

Please report all new broadcasts to the Secretary of the Commission on Radio, Paul Hostetler, Clarence Center, New York. Also report discontinued programs.



### Monopoly On Christian Love?

For the past years the Mennonite groups have accepted feeding the hungry, clothing the naked, housing the refugee, and aiding the sick as part of our expression of the love of Christ. But there have been some other church groups that could not see this in any connection with the Great Commission.

The lead article in the August issue of Christian Life describes the work of the Mennonite Disaster Service and VS group in Oklahoma and Kansas tornado areas. The author's conclusion points up the concept of service and love which motivates this outreach and ties it so closely to the total program of our church.

"Disaster service arises from the desire to offer a total Gospel witness. To Mennonites it is pre-evangelism . . . Meanwhile other evangelical groups shy away from social service. They still associate neighbor-loving with liberal theology. But Mennonites . . . refute that idea . . . There's no reason why evangelicals shouldn't mimic the pattern . . . Mennonites claim no monopoly on Christian love."

We are thankful that our church has helped to bring some concept of the social implications of the Gospel to larger Protestant groups.

### A Call To Repentance

August 6 marked the tenth anniversary of the dropping of the atomic bomb on Hiroshima—the initiation of the era of atomic war by the United States. On the anniversary of this event, the Fellowship of Reconciliation and a group of concerned individuals have drawn up a call to repentance:

"Let this Tenth Anniversary of Hiroshima, then, be for the American people a day of repentance. Let it be a day to reflect on what it means that after visiting atomic death on thousands of Japanese in order to disarm them forever and writing a pacifist clause into their Constitution, our government is now desperately engaged in urging rearmament upon Japan. Let us realize once for all that no people has a moral right to drop H-bombs on another people at any time or for any reason, and let this realization become the basis of national policy. Let us reflect that the nation which took the initiative in discovering and using atomic power for unprecedented destruction has the responsibility now to provide leadership in finding new ways to use another kind of power, the power of love, which is for the healing of the nations."

weit all of Martinsburg, Pennsylvania; three step-children: Mrs. Elda Dilling of Martinsburg, Simon F. Ebersole of Altoona, and Mrs. Mary Schmitt of Pittsburgh; two sisters, Ella Smyder of Altoona, and Sara J. Lannen of State College.

Funeral services were held in the Martinsburg church. Rev. Amos Stern and Rev. Darleugh Replogle officiated.

**ALBRIGHT**—Mrs. Cora Mae Albright, daughter of Henry L. and Nancy Ann Shirk, was born south of Shannon, Dec. 5, 1870, and passed away June 24, 1955 at the Deaconess Hospital in Freeport, Ill. at the age of 84 years, 6 months, and 21 days.

She was married to John Albright Jan. 18, 1894 at Chadwick.

After their marriage they lived near Polo, Ill. at Milledgeville, Ill., and then moved to Shannon, Ill. where they spent most of their married life. Mr. Albright passed away March 7, 1942.

She was a faithful member of the Brethren in Christ Church. She was an ardent reader and carried on an extensive correspondence with her many friends and relatives.

She is survived by one brother, J. H. Shirk of Milledgeville. Preceding her in death besides her husband were her parents; 2 sisters,

Mrs. Wm. Kreider and Mrs. J. W. Byers and one brother, David F. Shirk.

Funeral services were held Sunday, June 26 at the Scharman Funeral Home in Shannon at 2 o'clock with the Rev. Albert Cober of Morrison officiating.

A quartette, Mrs. Guy Van Dyke, Miss Alma Bollinger, Mrs. Charles Conrady and Mrs. Clarence Gramm sang, "When We All Get to Heaven," and "Face to Face." Mrs. Kenneth Stoner, Miss Mabel Eby and Miss Lillian Kortner had charge of the floral tributes.

Grandnephews were casket bearers, P. L. Kreider, W. K. Kreider, Paul Kreider, Chester Heuerman and Edward Wright. Interment was in the Shannon cemetery.